

CHRISTIAN STATESMAN

Vol. LXX

PITTSBURGH, PA., JUNE, 1936

No. 2

The Assertion of God's Authority



HAT the world needs today is not so much to secure its national and individual liberties as to find a master who can guarantee them. One of the social hopes of Christianity is that the world will some day find that beneficent master in the Strong Son of God who has proclaimed liberty to all who seek it in him.

In the eighteenth chapter of the Book of Revelation we find this significant symbol.

The coming of this angel brought great authority from heaven to earth.

As a part of his ministry he proclaimed the downfall of a false type of authority and commanded the people of Christ to separate themselves from it, its influence and associations.

In chapter 14:6 there is another symbol that is strikingly analogous to this one. It is that of the flying angel having the eternal gospel to preach unto all men. That symbol, by those who adhere to the historical interpretation of this book, portrays the great Evangelical Movement which began with Count Zinzendorf and the Moravians and has in two centuries expanded into the various branches of the Moravian church, the Methodist churches, modern evangelism, world missions, the Bible Societies, the Tract Societies, and a score of other beneficent movements and organizations.

This symbol occurs later in the book and is probably yet some little distance in the future. But it may well portray the next great forward movement in the kingdom of Christ, namely the universal assertion

of his authority over every sphere of life; the proclamation of him as "Lord".

His authority at the present time is scoffed at and rejected. The individual antagonist sets up the authority of human reason. His pseudo followers set up the Christian consciousness. Many churches exalt traditions and corporate judgments above his words. Secularism asserts that the will of the state is supreme.

The National Reform Association was organized seventy years since to assert the authority of Christ in the sphere of civil gov-

ernment. May not this have been unwittingly the small beginning of this coming World Movement. With a fair degree of imagination which would be but a normal Christian faith, we may picture to ourselves what such a movement would be to the world when it had developed as the Evangelical Movement has done.

There would be a condition everywhere, when individual Christians bowed willingly to his authority in every sphere of life, where churches everywhere asserted boldly his authority in this universal application, when traditionalism was abandoned as an authority and human rulers were required to reveal Christ back of their acts and policies, when states would abhor secularism as being a type of barbarism and recognize Christ as being the supreme ruler of the nations. Such a movement would lighten the whole earth with its glory. In that day it will be worth something to be counted as being the Zinzendorfs, the Wesleys and the Whitfields of the Christian Authoritarian Movement.

W. P.

"After these things I saw another angel coming down out of heaven having great authority and the earth was lighted with his glory." Rev. 18:1

Methodist Bishops Speak Out Against Liquor

(Excerpt from Episcopal Address of the General Conference of 1936, presented to the members of the Conference at Columbus, Ohio, May 1, 1936. Signed by thirty-eight Bishops of Methodist Episcopal Church.)

... Since the closing of the last General Conference the Eighteenth Amendment has been repealed. Our voters, being desperately tried economically, were terribly tempted morally. Even though scarcely one-fourth of those entitled to the suffrage participated in the States' tests, we were defeated. The work of many years of unselfish sacrifice was apparently undone. Preceded by abundant promises of strict restraint, legalized liquor rushed back into the life of our people. It is with our country now, in frightful plenty. Its tempting bottles gleam in thousands of windows; its alluring advertisements glare at us from our newspapers and magazines and come into our homes over the radio; more and more its fashions and its odors allure the middle aged toward a false youth, and invite our young people to a false age. Those of us who lived in the period of the old-time saloon testify that the revived liquor trade has already outdone its former horrors. Bacchus is in our land again, erecting his altars and summoning our citizenship to an orgy of human sacrifices.

Disaster

With certain groups of the American people it is still unprofitable to argue. The open saloon has made for them a closed mind. They are now smiling amid their delusions, endeavoring to persuade themselves that all is better, if not good; shutting their eyes to glaring infamies; and willing still to comfort their hearts with deluding testimony. But on all sides the disasters increase; the figures of intoxication are enlarged; the institutions for the cure of alcoholism build extensions for the treatment of drunken women; masculine shouting is accompanied in many cases by feminine shrieking; the temporary idiocy made by rum staggers along our streets; the records of automobile mishaps and fatalities lead the very journals that helped to reinstate the curse to carry on campaigns for the safety of our highways. Already since repeal there has been a startling increase of deaths caused by drunken drivers, until even thus soon enough extra blood has been shed to cover with crimson guilt the men who were responsible for the authorized return of the Demon. Many decline to witness the wreckage—even as they offer the pitiable explanations of their

cowardice; prophesy the better day which their regime can never bring; and stand trembling upon a platform of broken pledges.

Reaction

We are not unmindful of the fact that our Church, with its partners in the temperance reform, has been caricatured and sometimes scorned in these recent years—because we have declined to bow the knee to Gambrinus. Amid an amazing reaction that often suggested moral insanity, we have refused to retreat from our historic position. With the rarest exceptions, our preachers have kept our banners aloft. Some of our members, particularly in the great centers, have been carried away as with a flood, yet the vast majorities of our members have kept faith with our views on total abstinence. If any of them wavered with reference to prohibition, they must now be convinced that the one evil spirit, cast out and walking through dry places, seeking rest, and finding none, has returned to the garnished house of our country, bringing with him seven other spirits more wicked than himself.

Warning

The reaction in our nation grows steadily. But the forces of inebriety will not easily surrender their iniquitous profits. Evidently we shall need to face a bitter contest. Years ago George C. Haddock fell in Sioux City as a martyr in the dark night of assassination. Persecution has merely changed its weapons. Merciless propaganda has put us at a disadvantage. Our people have had a great chance for granite convictions—especially in sections where the journalism of Sodom has held sway. The weaker ones among them have occasionally become the financial and spiritual victims of rum, while avoiding its physical perils. They have been in the hotel business, in drug stores, in restaurants, or in other lines related to the liquor trade. They have known the torment of compromise, trying to serve God and the very worst Mammon. Some of them are almost ashamed to go to Church lest consciences trained in our joyful Puritan regime shall smite them with sorrow. Others become angry with their Pastors and raise the cry of "political preaching." We can scarcely overstate the possible spiritual tragedies in this field of compromise. It is pitiful

to watch these souls dodging from one false refuge to another loitering in the comradeship of the Philippian slave-masters, or of Judas Iscariot with the alluring money in his palm. Seeing this desertion of our standards by an occasional person we may have been tempted to utter in warning, if not in edict, the words of Browning in "The Lost Leader":

"Blot out his name, then, record one lost soul more.

One more task declined, one more foot-path untrod.

One more devil's triumph and sorrow for angels,

One more wrong to man, one more insult to God."

Denunciation

Let it be known to the world that our tests and rules have not changed. Doubtless, for a time, we may have to be patient with some of our misled people, while we pray that moral sanity may return to them and to our land. We cannot too strongly denounce those who, tempted by unclean revenues, frame mischief by a law; or build a city with blood; or rent quarters for the sale of liquors; or give their names to evil petitions; or participate voluntarily in the incomes of iniquity. We warn all such that they may start in their souls a decline that will end only with the final crash of destruction.

Proclamation

We now proclaim to our country and to the world the intent of the Methodist Episcopal Church to continue a relentless fight against the beverage liquor trade. The liquor traffic is inherently immoral. Legalizing it did not change its character. We reassert the slogans of our fathers' consciences and of our own:

Total abstinence for the individual;
Prohibition for the State.

We accept no unworthy discharge in this War. We desire our spiritual descendants to know that when our cause was most unpopular, we did not take the road of surrender.

Appeal

For the sake of Youth, for the sake of the Home, for the sake of the Church, for the sake of the State, we urge in strongest terms that our people and, in particular, our official members, keep absolutely clear of this destructive business.

What Gambling Does To A Nation

Wm. Parsons, D.D.

Gambling falls inevitably into the category of crime, whether the law so treats it or otherwise. It is getting something for nothing through an appeal to human covetousness and gullibility. Like every vice and crime its social effects in the longer view are the most serious. Here are the leading social effects of this vice:

1. It creates a class of social and industrial parasites. Every tolerated vice does that as well as every form of tolerated crime. Whether it is legalized or not makes little difference. These are made up of the operators, touts, servants, and habitual players who live by it. Gambling has a line of these parasites as extensive as any other vice. Let them develop sufficiently and like the Spanish moss or the mistletoe or lice on a hen they inevitably kill the organism which harbors them.

2. It destroys thrift and industry. Dangling easy money continually before the eyes of those who apparently can see nothing else, such dupes are led to despise steady earnings and small regular accumulations. Millions are thus led to waste earnings in the numerous games and rackets and sooner or later become semi-parasites on society. The second way in which thrift and industry are destroyed is that gamblers continually prey upon investments and the savings of the people so that often the hard earned carefully saved accumulations of a lifetime are stolen in fraudulent schemes or fade away in investments which lose their value because of stock gambling. Discouraged by this process, millions are today saying, "what's the use?"

3. Gambling perverts the moral sense of all who participate in it. Every gambler knows that his winnings are the losses of others. Often they are biting, grinding, blistering losses that carry with them honor and position. The gambler comes to look upon this entail of human suffering with a calloused indifference that sometimes becomes inhuman. It is just a part of the game as was the death of a gladiator in the old Roman amphitheaters. To some extent all gamblers suffer this moral deterioration. But they never suffer it alone.

4. Gambling is one of the well recognized causes of crime. Entirely apart from the essential criminality of the act itself, it is a stimulant to

crimes along other lines. The temptation to borrow or steal to play the games or to cover losses is well known in every criminal court. Murder for revenge for real or fancied cheating, or to control the organized forms of gambling is just as well known. Political corruption for toleration or protection is as common as mosquitoes on the Jersey mud flats. Cheating becomes a matter of course whether it is loading the dice, marking the cards or pulling the ponies. Against social as well as commercial forms of gambling many of these charges must lie. Social gambling is so often the beginning of a criminal career that this is about the first thing that the police look into in cases of defalcation.

5. Gambling stultifies and nullifies the work of the schools. We gladly bear taxation to maintain our schools and they do their work fairly well in inculcating thrift, industry, honesty and honor. But about the time the pupil graduates and begins to look around he finds gambling socially respectable, legal in many forms and states, the dependence for revenues often to maintain

the schools which taught him the folly and evil of it. He is thus encouraged by one department of the state to engage in activities which in another he is taught is unsocial and unthrifty and dishonorable. Which branch of the state will he follow? That will depend upon other forces than those of public instruction. The effect of this is to cancel out the good of public education by the inconsistency of the state itself.

6. Gambling like other vices builds a barrier between every honest church and the people who most needs its ministrations. Of course a church which has so far lost its own soul as to tolerate, condone or engage in gambling, may attract some gamblers, but it becomes a case of the blind leading the blind. Where a church teaches pure Christian morality and applies it to this as well as all other forms of dishonorable gain, it inevitably drives all who love gaming more than their souls from its portals. Even the children of gamblers desert such a church when they find that

"The price they pay for virtue is to learn the vileness of their kin."

Reliability In Government

Among the qualities in a government which awake admiration, affection, and devotion which in turn produce loyalty, is that of reliability or trustworthiness.

Men naturally expect a government to protect them against all enemies, both domestic and alien. They expect it to promote the general welfare, rather than that of individuals or special classes and above all, they expect their government to keep faith with them in all contractual obligations. These things are what government is for, and when it fails to be reliable, it forfeits its right to exist.

For the 150 years of its existence the United States Federal government has held the confidence of the American people, because it has been to a high degree reliable. It has vigorously protected its citizens on the high seas and in foreign lands, when they were within treaty right. Its arm has been strong and certain in restraining criminals against its laws. Its legislation in the main has been for the general welfare, with only those partialities which

have grown out of dissensions which temporarily impaired its judgment. Until recently it has never violated a contract. Sometimes it has been slow in fulfilling its obligations, but it has not until within the last four years, openly flouted them. It has been as reliable as human governments can be expected to be.

Recently, this admiration has been dampened, this affection has been strained, this devotion has begun to waver and the loyalty these emotions create has suffered accordingly. Not that Americans have lost their confidence in the Constitution and the forms of government, but they have lost confidence in the human element of the government; in their own ability to choose men who will maintain its reliability.

The acts which have impaired the confidence of the Christian Americans in the reliability of their government are about as follows: The nonchalance with which their protection in the Constitution, against predatory commer-

(Continued on page 7)

THE CHRISTIAN STATESMAN*Founded in 1867***Devoted to Christian Political and Social Science***Official Organ of***THE NATIONAL REFORM ASS'N***An organization of Christian citizens founded in 1863**Published Quarterly***March, June, September, December.****at the Association's Headquarters,****209 Ninth St., Pittsburgh, Pa.****R. H. MARTIN, Editor-in-Chief****WM. PARSONS, Associate Editor****Rates, \$1.00 the year, payable in advance.****Entered as Second Class Matter, July 30, 1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.****Gambling**

We call attention to the timely article in this issue from Dr. Parson's pen on "What Gambling Does to a Nation." A mania for gambling has spread over the country. In many places it is carried on in disregard of law. Worse still, within the past few years many states have legalized various forms of gambling. At this writing there is a bill before the Pennsylvania Legislature to establish a state lottery, House Bill 25, introduced by Representative Sowers of Philadelphia. The forces back of it are urging its passage to help relieve the burden of taxation. On demand of Christian and patriotic groups and citizens, a public hearing on this bill has been granted. It is held in the House of Representatives at 2 P.M. on June 2nd. Let the Christian and patriotic forces of the state protest vigorously against the passage of this iniquitous legislation. Pennsylvania cannot afford to go into the gambling business and add this additional blunder to those already made in legalizing liquor and a commercialized Sabbath.

Congress on the Lord's Day?

Shall the next session of Congress convene and organize on the Lord's Day, January 3, 1937? Yes, unless something is done at once to prevent it.

The Norris Amendment to the Constitution, changing the date of the inauguration of the President, provides that Congress shall meet in annual session on the 3rd of January of each year. In the year 1937 that date falls on the Lord's Day. Congress, however, has power to change the day by law. To date it has not done so. If this matter is passed over until the close of the present session, the new Congress to be elected in November under requirement of law will hold its initial meeting on the Sabbath. In enacting the Norris Amendment, we do

not believe that the Congress or the people of America intended that Congress should convene on the day which by American tradition and law has been set apart for rest, worship and the service of Almighty God.

But to prevent this the Congress must act before adjourning. This action should be insisted upon by the churches and Christian citizens of the country. Communicate at once with your Senators and Representatives in Congress. It would also be well to address Senator G. W. Norris.

Set your imagination to working on what will happen if the new Congress convenes on the Lord's Day. The Congress will have to organize. New officers will be elected. New members sworn in. The Country will be in a pitch of excitement over this matter. Radios will be carrying the report of the proceedings from one end of the land to the other and this will be at the hour of church services as the Congress will be called to order at twelve noon. This new invasion upon the Sabbath by our national political leaders at the nation's capital will have a disastrous effect upon the whole country. Action, prompt action, will prevent it.

Prohibition Party Nominees

Dr. D. Leigh Colvin of New York City was nominated for President of the United States by the Prohibition Party meeting at Niagara Falls, N. Y., and Sergt. Alvin York for Vice President.

Dr. Colvin is a man of high ideals and fine Christian character, an economist and educator, well versed in our American system of government and for many years one of the outstanding national leaders in the prohibition cause. Sergt. York was described by General Pershing as "the greatest civilian soldier of the World War."

With these worthy Standard Bearers the Prohibition Party should be able to rally to its support the increasing number of American citizens who have lost hope of achieving the goal of prohibition through the old political parties.

Christian Labor Party

The most encouraging and commendable recent happening in the labor world is the organizing of "The Christian Labor Association." This is a national labor union for the improvement of labor and industrial conditions through the application of Christian principles. Membership is open to all Christian working people, whatever their occupation. Membership dues are ten cents per week and include free subscription to its official organ,

The Christian Labor Herald, sick benefits and aid out of emergency fund.

It seeks not only to secure for the laborer his just rights, but to have the laborer meet his just obligations to his employer—"give an honest day's work for an honest day's wage."

Particularly commendable are its efforts to secure for the workingman his right to Sabbath rest. One of the objectives stated in its constitution is "To maintain Sunday as a day of rest and to promote the abolition of all Sunday labor except that which from its inherent nature must be judged necessary." The reading of the Association's organ convinces one that the members of this organization are actively at work in carrying out this object, holding meetings in the interest of Sabbath observance, vigorously protesting in cases of unnecessary Sunday work, and getting churches and other organizations to do the same. The movement has great possibilities. We wish it great success. Headquarters at 52 Grove St., N. E. Grand Rapids, Michigan.

The President and Prohibition

The following is from an article by Clinton N. Howard in "The National Voice":

"The President said in his speech of acceptance at the Chicago Convention, 'Prohibition is doomed from this hour,' to find that he had to employ the principle of prohibition to recover prosperity. Within 30 days after his election he began to impose national prohibition upon every legitimate business activity, with the most violent period of cracking down enforcement, at the hands of dictator General Johnson, ever known in the history of the country in peace time or war.

"He prohibited the banks from opening their doors whether solvent or insolvent. He prohibited the depositors from taking out any portion of their money no matter how badly they needed it. He prohibited the farmers planting wheat, corn and cotton on their own land. He prohibited manufacturers from opening their own plants, except for certain hours, for certain wages, and at certain prices, all ruthlessly imposed upon the people by Federal prohibition, prohibition without warrant of law, without warrant of the Constitution, prohibition by administration fiat!

"Never before in the history of America have we had as much Federal prohibition as that imposed upon every legitimate business activity by the administration elected to power to repeal prohibition of liquor in the name of economic prosperity."



CAMERON RALSTON

The National Reform Association Program

Winona Assembly, Winona Lake, Indiana

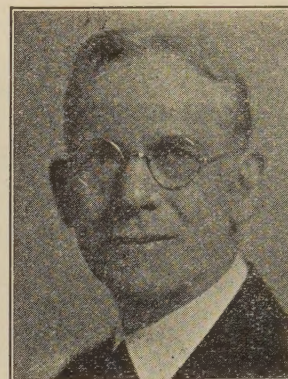
July 27—August 7, 1936

Two Addresses Daily

Open Forums

SPEAKERS:

CAMERON RALSTON and R. H. MARTIN, D. D.



R. H. MARTIN, D. D.

CAMERON RALSTON

Director of Religious Education,
Washington and Jefferson College, Washington, Pa.

THE AUDITORIUM 10 A.M.

Monday, July 27 Crime—Its Cause and Cure
Tuesday A Social Interpretation of Education
Wednesday ... The Terminal Objectives of American Democracy
Thursday Character in the Making
Friday When Half God's Go
Monday, Aug. 3 The Rehabilitation of Right Thinking
Tuesday How to Be Angry
Wednesday ... The Ethics of a Christian Warrior
Thursday The Church and Today
Friday Sunshine and Shower

MR. RALSTON was formerly on the staff of The National Reform Association. He is among the very best of the young men speakers on the American platform. His method of approach in discussing his subjects is unusual and interesting. He relates his messages to present day life. He has been on the Winona platform before where his messages awakened wide interest and drew large audiences.

From many appreciations we have at hand of his messages we give the following: A college president says, "Having heard many speakers, my judgment is that for young people Mr. Ralston is the most satisfactory." The President of a Rotary Club, "No speaker appearing before our Rotarians has so completely absorbed the attention of all the men." An outstanding pastor, "His grasp of facts, his prompt answer to questions asked, his challenge to the college and high school students—prompt me in saying, wherever Mr. Ralston will speak he will make a great contribution to the cause of righteousness."

DR. R. H. MARTIN

President,

The National Reform Association, Pittsburgh, Pa.

THE AUDITORIUM 11 A.M.

Monday, July 27 Bats in the Belfry
Tuesday Drunk at the Top
Wednesday The Movie Barons and Sunday Movies
Thursday The Failure of the Experts.
Friday When Evil Goes on a Rampage

FIVE OPEN FORUMS ON

How Recover and Maintain the Christian Sabbath in America?

Leader—DR. MARTIN

11 A.M.

Monday, Aug. 3 Laying Foundations
Tuesday Jesus' Challenge to Sabbath Recovery
Wednesday ... What the Sabbath Has Done for America
Thursday Meeting the Amusement and Blue Law Issue
Friday Getting the Church into Action

This OPEN FORUM is for all who do not want to live in an America without Christianity, without the Church, without Liberty and without material prosperity.

Dr. Martin's wide knowledge of this subject, his authorship of two recent books on the Sabbath, and his fifteen years experience as a leader in the fight for the Sabbath, give him an unusual fitness for conducting these forums.

THE DAY

R. H. MARTIN, D. D.

209 pages

15 chapters

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Deals with Sabbath situation in America

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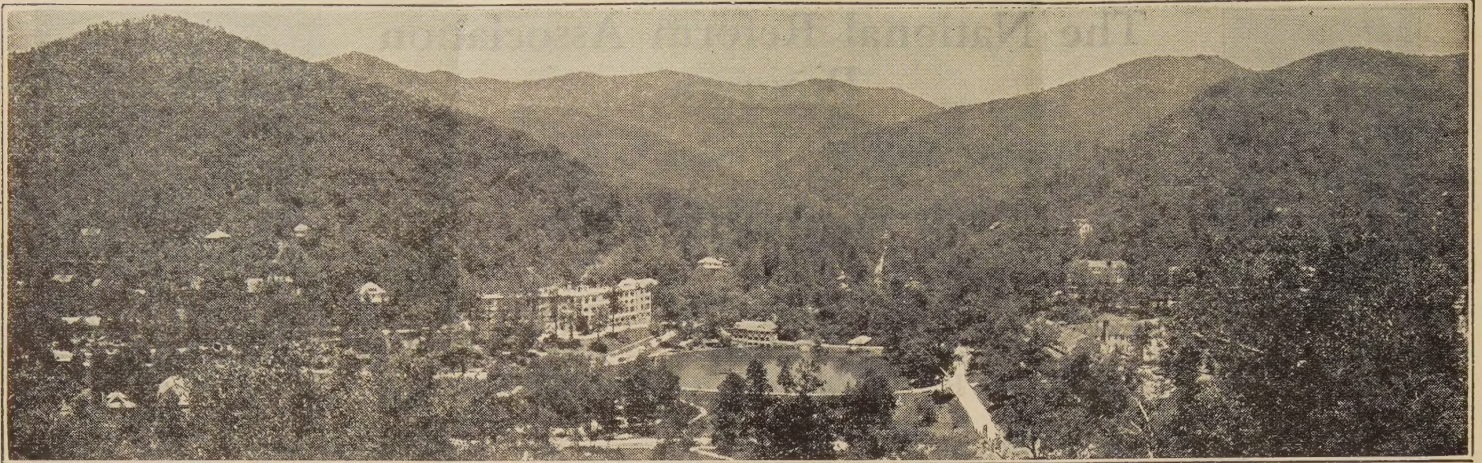
6 chapters

PUBLISHED, OCTOBER, 1936

Textbook for the study of the Sabbath in Bible School Classes, Young People's and Missionary Societies and other groups.

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I. COCHRANE HUNT, D.D., Chairman, Permanent Committee on the Sabbath, Presbyterian Church, U.S.A.
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Christian Conference on Social & Civic Problems

MONTREAT, NORTH CAROLINA

June 21—July 2, 1936

This conference held under the auspices of The National Reform Association with the cooperation of the Montreat Mountain Association and the leaders of the Presbyterian Church, U.S., headquarters of which are at Montreat. Meetings in the auditorium. Devotional service at the opening of each morning session. The conference speakers will preach at the Sabbath services, morning and evening on the two Sabbaths of the conference. Good music.

PROGRAM

SABBATH, JUNE 21

11:00 A.M. Public Worship
Dr. R. C. Anderson, Presiding
Sermon: "SEEKING FIRST THE KINGDOM OF GOD"
R. H. Martin, D.D., President, The National Reform Association

7:45 P.M. Sermon: "IN HIM ALL THINGS CONSIST"
Prof. John Coleman, D.D., Ph.D., Geneva College, Beaver Falls, Pa.

MONDAY, JUNE 22

10:30 Devotional Service
Address: COMPLETE CHRISTIANITY
Rev. William Parsons, D.D., Inverness, Florida

11:30 THE RELIGIOUS CHARACTER OF THE GOVERNMENT DETERMINES THE RELIGIOUS CHARACTER OF THE PEOPLE
Dr. Coleman
Question Box and Discussion

12:20 Adjourn

7:45 BATS IN THE BELFRY
Dr. Martin

TUESDAY, JUNE 23

10:30 CHRIST AND HIS AUTHORITY
Dr. Parsons

11:30 CHRIST THE SAVIOR OF NATIONS
Dr. Coleman

7:45

WINDOW SHOPPING FOR WORLD PEACE
Dr. Coleman

WEDNESDAY, JUNE 24

10:30 THE DESCENT OF AUTHORITY
Dr. Parsons

11:30 THE SABBATH FOR MAN
Dr. Martin

7:45

THE WHY OF FASCISM
Dr. Coleman

THURSDAY, JUNE 25

10:30 WHAT A NATION SHOULD DO TOWARD THE ESTABLISHMENT OF THE KINGDOM OF CHRIST
Dr. Parsons

11:30 THE SABBATH IN AMERICAN LIFE
Dr. Martin

7:45

FASCISM AND THE INDIVIDUAL
Dr. Coleman

FRIDAY, JUNE 26

10:30 THE FUNCTION OF THE FAMILY IN THE KINGDOM PROGRAM
Dr. Parsons

11:30 WINDOW SHOPPING FOR A CRIMELESS WORLD
Dr. Coleman

7:45

THE MOVIE BARONS AND SUNDAY MOVIES
Dr. Martin

SATURDAY, JUNE 27

7:45

LESSONS FROM MY DOG, GILLIE
Rev. R. A. Blair, D.D., New Kensington, Pa., Pennsylvania's outstanding blind pastor.

SABBATH, JUNE 28

11:00

PUBLIC WORSHIP
Rev. J. W. Caldwell, presiding

Sermon: "THE PROGRAM OF THE INDIVIDUAL CHRISTIAN CITIZEN"

Dr. Parsons

7:45 Sermon: "HOW SAVE THE SABBATH TO AMERICA?"

Dr. Martin

MONDAY, JUNE 29

10:30 OBJECTIONS TO THIS PROGRAM ANSWERED
Dr. Parsons

11:30 PRO CHRISTO ET MUNDO
Dr. Blair

7:45 HOW BLUE ARE SUNDAY BLUE LAWS?
Dr. Martin

TUESDAY, JUNE 30

10:30 WORLD CONDITIONS AND THE CHRISTIAN'S SOCIAL HOPE
Dr. Parsons

11:30 TODAY'S CHALLENGE TO CHRISTIAN YOUTH
Rev. William McKim, Asheville, N. C.

7:45 THE WORLD FOR CHRIST IN THIS GENERATION
Dr. Blair

WEDNESDAY, JULY 1

10:30 OUR NATIONAL DANGER
Dr. Parsons

11:30 CONTRIBUTION OF A CONGREGATION TO DRY AMERICA
Ernest Neal Orr, D.D., Pastor, Tabernacle Associate Reformed Presbyterian Church, Charlotte, N. C.

7:45 PUBLIC OPINION AND TEMPERANCE
Charles J. Turck, LL.D., President, Centre College, Danville, Ky.

THURSDAY, JULY 2

10:30 OUR NATIONAL SECURITY
Dr. Parsons

11:30 AMERICA'S NEED—MORAL LEADERSHIP
Dr. Martin

7:45 THE BEGINNINGS OF A NEW WORLD OF PEACE
Dr. Turck

Question Box. Open Forums. Throughout the Conference opportunity will be given daily for questions and for general discussion. Those attending are urged to take full advantage of these opportunities.

Expenses. Throughout the Conference there will be no charge for admission to the Montreat grounds nor for the Conference addresses. Those in attendance will be given opportunity to contribute toward the expenses of the Conference. Living expenses at Montreat are very reasonable.

Information. For further information write Dr. R. H. Martin, President, The National Reform Association, 209 Ninth Street, Pittsburgh, Pa., or Dr. R. C. Anderson, President, Mountain Retreat Association, Montreat, North Carolina.

THE SPEAKERS

REV. R. A. BLAIR, D.D., the blind pastor of the Reformed Presbyterian Church, New Kensington, Pa. With Dr. Blair obstacles become stepping stones to a larger life and service. He goes everywhere in his Master's service with his faithful shepherd dog, Gillie. Always in demand for addresses.

DR. JOHN COLEMAN is not only a scholar thoroughly informed and up-to-date in his field but has the ability to get his messages across in an interesting way. In constant demand for addresses before educational, literary, civic and religious groups.

DR. MARTIN, formerly a college president and Director of the Department of Sabbath Observance, Presbyterian Church, U.S.A., is a national leader in moral reform movements. He is the author of two recent books on the Sabbath, "The Day" and "Six Studies on the Day."

REV. WILLIAM MCKIM, is Head of the Department of Religious Education, Normal and Teachers College, Asheville, N.C. An able, young minister who knows and believes in young people and whose work is the training of youth for Christian leadership in small towns and rural communities.

DR. ORR formerly held two important pastorates in the United Presbyterian Church and was general secretary of young people's work in this church. Now of the Associate Reformed Presbyterian Church. A man of wide experience, thoroughly practical, and interesting.

DR. PARSONS has held prominent pastorates in the Presbyterian Church. Editor, writer and a true Christian statesman. The messages of this Twentieth Century prophet are informing and challenging.

DR. TURCK, an outstanding leader of the South in the field of education and social reform. President of the Presbyterian Educational Association of the South which meets at Montreat immediately following this program.

Reliability in Government

(Continued from page 3)

cial interests both domestic and foreign, was torn out in the repeal of the Eighteenth Amendment, at the behest of a coalition of malefactors of great wealth, the underworld and the politicians; the supine indifference to the rights of the states which remained dry and the failure to protect them in their rights as granted under the Twenty First Amendment; the violation of the gold clause in the bonds and

securities of the nation, and the confiscation of the gold belonging to individuals have all brought the blush of shame rather than the flush of admiration to the face of every true Christian citizen. Even the reputation of the promise of Melvin Purvis to the "woman in red" has left many Christian citizens rather uncomfortable in their minds, however much they may approve of the deportation of criminal aliens. The persistent attempts to shift the distribution of the powers of the several branches of the government by

the enactment of legislation of known divergence from the principles of the constitution has had a distributing effect upon the mind of many. Whither? This is the big question of all these has created.

There is but one cure for this creeping paralysis of confidence and that lies in the hand of every Christian voter. He must ask of every man who seeks his franchise, Will you do all in your power to uphold the constitution and make the government under it one hundred per cent reliable? W.P.

Quiet Observer Column

Rev. H. B. Mansell

We are now in the fourth year of legal beer and the third of full repeal. Some basis, therefore, exists for determining the demand for liquor and the effect of prohibition on that demand.

In 1918, just before our entry into the World War, the consumption of tax paid distilled liquors was 1.62 gallons per capita. For the calendar year 1934 it was only 0.34 gallon. But a marked drop in the demand for legal liquor in the late Spring and Summer of that year probably indicates that a large supply of illegal liquor found a market. The public press that year reported that a syndicate offered to pay the tax and a moderate penalty upon a large stock of illegal liquor if immunity were given them. The offer was refused but the liquor apparently found buyers.

For 1934 the consumption was 0.65 of a gallon per capita, a ninety per cent increase. And for the first four months of the current year there was a thirty-seven per cent increase over the corresponding months of 1935. This is partly due to excessive imports stimulated by the reduction of the tariff from \$5.00 to \$2.50 per gallon on whiskey. But even so it looks probable that the consumption will rise to almost a gallon per person.

For beer the consumption for the third year ending March 31, 1936, was 11.2 gallons per capita. This was only a gallon more than for the second year and there is no reason to anticipate more than about ten per cent of an increase during the current year.

Now these are marked reductions from pre-prohibition rates. Reduced to absolute gallons the 1918 consumption was approximately a gallon and a half for every American. For 1935 it was half of that amount. It is certain that prohibition greatly reduced the demand for both beer and spirits. In spite of all the rush and all the high pressure advertising the demand is far below that for the years before the war. This certainly explodes the assertion that more liquor was drunk during prohibition than before.

But the increase, especially in hard liquor, in response to the highly paid advertising campaigns is a matter of concern. It is manifestly recruiting an army of new drinkers who will soon supply another generation of slaves to Gambrinus. All those who are concerned with the evils of drinking can unite to condemn this artificial stimulus. The slaughter upon our highways

The Danger in the Careless Use of Words

"A lie will keep its throne a whole age longer

When it skulks behind the use of some fair seeming name."

So wrote Lowell. He might have said:

"An evil lives a whole age longer
When it hides behind the smoke-screen
Of the careless use of words."

Yet we hear and read after such carelessness every day. How often do we hear men call morality, religion and use the word religion when they mean Christianity as though it were the only religion. How often do they write "secular" when they mean civil government and say Church when they mean the Christian religion or vice versa. A host of other confusions might be cited. Words are used interchangeably when they are by no stretch of the imagination synonyms.

But it is the careless use of the terms "secular" and "civil" as applied to government that calls forth this bit of editorial expression. These words are generally used interchangeably but their meanings are far apart.

The dictionary says of the word civil, "of, or pertaining to, the state or to a citizen." Its antonym is ecclesiastical. Of secular it says "pertaining to this world only. Its contrasts are spiritual, religious or Christian."

The contention of the National Reform Association is that the civil government in a Christian nation should not be secular but be Christian in its own right and title. Secularism is that perversion of government portrayed as one of the chief enemies of Christ under the symbol of the beast in Revelation 13:1-8.

Workers in this organization can render a distinct service by insisting on the correct use of these words. We can condemn as roundly as we please a secular government without being open to the charge of anarchy. We can lament the imperfect Christian ele-

ments of our own Christian government without bringing the charge of secularism against it. It was founded as a Christian government. Its Christian features were imperfectly fashioned and the task of national reformation is that of perfecting what was then begun.

At the same time we must not forget that secularists have ever availed themselves of these imperfections in contending that this is a purely secular government. Our chief complaint is against the stolid refusal of the Christian citizens to perfect the imperfectly fashioned Christian features of their government. This has grown largely out of the confusion in the use of these words Church and Christianity. Yet this refusal keeps us perpetually in danger of losing the benefits of a Christian government. Wordsworth wrote:

"If spiritual things be lost

Through apathy or scorn or fear,
Think not thy humble franchises to retain,

However hardly won or rightly dear.

What came from heaven to heaven
rightly clings

And if dis severed thence its course is short.

Wordsworth might well have added confusion to his "apathy and scorn and fear," as one of the causes of the disintegration of christian civil government.

Let us then call the civil government God's ordinance and labor unceasingly to make it and keep it Christian, but secular government is a perversion of this ordinance, conceived in hell and doomed to destruction under the judgments of God.

One of the major portions of our work today is to rid this whole matter of the confusion arising out of the misuse of terms.

W.P.

is occasioning alarm. The failure of the high pressure safety campaigns to make any headway is directly connected with this increasing consumption of liquor. But no one has yet dared to demand that liquor advertising be prohibited as a necessary safety measure.

It would be well if such demand were made upon the candidates for Congress and for the various state legislatures. Just before prohibition such a law was enacted and found constitutional by the Supreme Court.

Such a measure would be a partial fulfillment of the pledge made by both parties to protect dry territory. Action by the states may be needed to prevent bill board and other local advertising which disgrace our highways. It is difficult to conceive that any one not financially interested in the profits of the advertising or the stimulation of liquor sales would oppose such a measure. Is it not possible for all forces concerned to unite on this attack? In what way can we accomplish more at present?